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# HANDBOOK OF WHALLEY.

BY

*R. N. WHITAKER, M. A.*

**310556**

E.A. Anderson.  
Crofton. Lodge  
Liverpool 17



# HANDBOOK OF WHALLEY.



ORIGINAL STAIRCASE, STILL IN PRESERVATION, OF "THE ALE," WHALLEY.



# HANDBOOK OF WHALLEY.

BY

ROBERT NOWELL WHITAKER, M.A.

*(Late Vicar of Whalley).*

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"I have culled me a posie of other men's flowers, and nothing  
save the string that binds them is my own."

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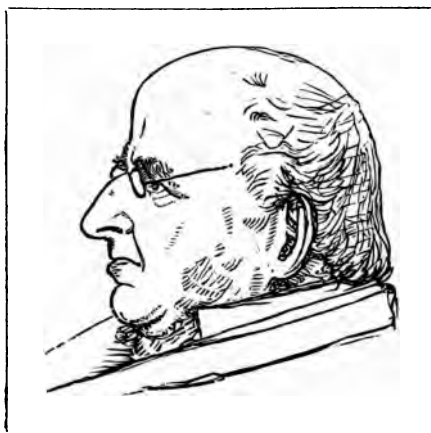
JOHN HEYWOOD,  
DEANS GATE AND RIDGEFIELD, MANCHESTER;  
AND 11, PATERNOSTER BUILDINGS,  
LONDON.

1884.



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ROBERT NOWELL WHITAKER.

*[Through the kind permission of Mrs. Baillie, by whom the etching was  
taken a few months before his death.]*



## P R E F A C E .

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To collect and arrange the notes written by my father, at different times, for a "HANDBOOK OF WHALLEY" has been a labour of love, and at the same time a distraction from sorrow during the early months of bereavement—both my parents having been taken to their rest in the same year.

The task was undertaken by my father with a zeal, encouraged, in the first instance, by his own hereditary instincts, and latterly by strong ties and personal association; the reminiscences of his youth and manhood, carried down to old age, having, with the traditions of the neighbourhood, made Whalley and its surroundings the centre of his deep and affectionate interest.

I now offer this little book to the inhabitants of Whalley, begging them to overlook many shortcomings, which, had my father been spared, would have been corrected, as it was his intention to have revised it carefully.

MARGARET LUCY WHITAKER.

*Bryn Celyn,*  
*Near Pwelli, 1883.*





## HANDBOOK OF WHALLEY.



"There were sweet dreams in the night—  
Of time long past ;  
And, was it sadness or delight?—  
Each day a shadow, onward cast,  
Which made us wish it yet might last—  
That time long past."

—SHELLEY.



T is surprising how much the taste for works upon local history has increased within a few years. It is believed where one subscriber put his name down for such works as the histories of Whalley, Craven, or Richmondshire, by the late Dr. Whitaker, ten would now be found eager and willing to do so, and this is a satisfactory feature of our times that sound literature (topographical) is appreciated and supported by the public.

Robertson, in his "History of America," says, "that there are few places which have not been the scenes or theatres of some memorable events, if they had only been so fortunate as to have been chronicled by the pen of the historian." This is true of Whalley, whether we regard its remote pagan history, or when the Romans fortified its camp and lived here; or when its first Saxon church was built; or when Paulinus, Archbishop of York, baptised one thousand pagans in the river Calder, and erected the three memorable crosses in the churchyard to commemorate the event; or when the early Church was built; or afterwards, when the splendid Abbey was founded, and flourished in ever increasing grandeur and beauty for 409 years; or lastly, whether we consider its later and declining years since the dissolution of its Monastery, and the alienation of its revenues.

The "History of Whalley," written by Dr. Whitaker, is out of the reach of the general reader, and is confined to the libraries of the wealthy, or the learned. To supply the want of a cheaper account of this place, this concise

and humble "Handbook of Whalley" is published, and it claims no merit excepting accuracy as far as possible, and an account of discoveries which have come to light since 1820, when the last edition of the "History" was published.







## THE EARLY HISTORY OF WHALLEY

**T**S hid in remote antiquity, but as we know that woods, groves, and trees were the temples and sacred emblems of the Deity, among the Celtic and Teutonic tribes, and as we know that so late as the time of Domesday-book an extensive forest extended for miles along the northern bank of the Calder, under the slopes of Pendle, the probability is that the practice of worshipping the pagan gods in wood and stone prevailed here for many centuries previous to the introduction of Christianity ; and we know also that the early converts did not disdain to raise "the new worship" to higher authority by erecting their churches on the sites of some huge pagan tree or grove, and thus spare the feelings of the ancient races. (See the letter of Gregory the

Great, A.D. 601, sent by Abbot Millitus to Augustine, first Archbishop of Canterbury. Bede, I. 30.) Be this, however, as it may, we have in the remains of camps, roads, and coins, authentic information that the place was long held by the Romans as a military station in connection with Ribchester. The church, churchyard, and village stand within the area of a camp. A Roman road passes through it (directly), and there are many specimens of the coins of the later Emperors, found in and about the churchyard, now in the possession of the Vicar of Whalley, which clearly attest the fact.

#### THE ROMAN CAMP,

Which contains within it the present church and village, was guarded on the south by the Calder, on the east by the brook which descends from Wiswell, and on the north by an earth-wall, or "agger," the remains of which can still be seen opposite to the National School. Thus it occupied a strong position, in a circle of land, between the impetuous river and the brook,

The Romans were consummate masters of the art of war, and among the long roll of their celebrated generals, there was not one more distinguished than Agricola. It is to his genius that we owe the "castrametation" of this district; to his foresight the construction of those solid roads, which still remain as memorials of his victories; and to his sagacity in the construction of a system of "fire-telegraphy" it was that the conquerors were able with very inferior forces, so long to curb the chafing and turbulent ardour of the fierce Brigantes, Science had not placed at *his* disposal the speedier powers of modern communication; but those aids which electricity brings to the modern general, he, by instinctive perception, almost secured by the invention of a system of beacon signals. Not even the conqueror of modern days, Napoleon the 1st, was more convinced of the advantages of time, and the rapid concentration of troops upon a given point, than was this great master of roads; and consequently he established a code of communication by which intelligence could be conveyed in a few hours of any hostile insurrection between the distant stations of Caernarvon

and Carlisle, both of which were under his command. In communication with the great military centres or stations of Carlisle, Overburgh, Ribchester, Manchester, Chester, and Caernarvon, he established a chain of smaller camps like this of Whalley, which radiating from the main road, penetrated the interior of the country to the foot of the highest hills, called "*Castra-æstiva*," and established beacon watch-towers on the top of them. The remains of these are still to be seen on Ingleborough, on Worsthorne Common, on Cliviger or Thornly Pike, in this parish, and on other elevated places. Portfield Camp was the fire or beacon station of Whalley. Suppose an insurrection arose at Ribchester which required additional troops from Overborough or Carlisle to suppress it, the signal was conveyed to Portfield by beacon fire, thence to Cliviger Pike, thence to Ingleborough rapidly to its destination, and thus the news by road communications was anticipated by several days.

## ROMAN ROADS.

About a mile below Whalley, the great Roman road from Coccium, or Ribchester, to Ilkley and York, crossing Hacking Crooks, enters the parish of Whalley, where the remains of it are still visible; it crosses the modern road to Mytton, at Barker's Farm, and the railroad at the lane leading from Hardle to Lower Standen, where any one wishing to inspect the construction of it will have a very favourable opportunity of doing so. It must never be forgotten, that the armies of the aboriginal Britons were far larger than those of the Romans, and that they had proved their valour many years before in their resistance to the invasion of Julius Cæsar. It was, therefore, necessary to take every precaution for safety, and as the troops on the march were liable, at any time, to sudden attacks, the military roads differ from any other; firstly, they were elevated in ridges, running like ramparts through the country, designed for the purpose of war, and not of commerce; secondly, wherever it was possible, they were laid in straight lines, the forests and underwood were cut down for some fifty yards on each side of the

road to open out a clearer view, and this was the result of their experience in arms with uncivilized nations, for while the elevation of the road gave them an advantage in case of an attack upon the march, the straight line allowed them to see before and behind, and prevented a surprise before they could form in close columns, and set the barbarians at defiance; neither did they always pass through the great stations, but in their vicinity. This road through Mytton to Ilkley (Olicana) is seven or eight yards broad, about half-a-yard deep in metal materials, about a foot beneath the surface, so that the plough just leaves it undisturbed. There were smaller roads, as stated before, branching out of the larger, which were called "*vicinal qua ad vicos ducant*," because they led to villages, corresponding to the township roads of modern days; the width of these was only about eight feet, they were not straight, but had turns, made purposely for wagons to pass, and such was the one which passed through Whalley and Portfield, and on to the "*Castra-æstiva*" of Wors-thorne. A very pleasant exploring expedition might be taken by a party who had taste for

such researches, by tracing out the larger road from Hardle, near Whalley, through Chatburn, Downham, Bracewell, and Broughton to Ilkley; and, to those who like it, there is no sport in the world more delightful than hunting up a Roman road from one station to another; it requires caution and sagacity to trace it through a populous district; you lose it and find it perhaps ten times in a single mile, and the best otter-dog in Mr. Lomax's pack does not keep closer to the trail, and smell every stone, and rock, and root, than does an old Roman road antiquarian hunter scan every ditch, and drain, and road, and fence to see if there are any likely indications to guide him in his onward search. The mole is always the friend of the antiquarian, for when he sees a cluster of molehills in the direction of his search, he concludes immediately that wherever the road may diverge in the distance between where he stands and that cluster he is sure to find it again there. The fact is, that the substratum which furnished a dry road to the Roman soldier of old acts exactly in a similar way for the useful mole now. The traces of Roman roads are getting more and more indistinct every day.

Some of them pass through populous manufacturing districts, some through fields in a high state of cultivation, and it is remarkable how entirely some of them have disappeared within the last seventy years. There was no bridge at the termination of the Roman road from Manchester to Ribchester over the Ribble, but the art of constructing arches was never lost after the Roman conquest of Britain, and it is probable that many of the bridges over our dangerous streams, such as the Calder and the Hodder, were very ancient. The original structure may have been washed away, and restored again and again. I have often intended to dig down and see whether there are any foundations left of an arch on the north side of the Calder, where the old road crossed into Mytton Wood, but have not had the time; the elevation, however, is sufficient to lead one to conjecture that there might have been one there, and it has struck me frequently that there has been a bridge, for many ages, where the lower bridge of Hodder now stands. It only remains to be stated that the great military road from Mancunium, Coccium, and Bremetonacæ entered the



ancient parish of Whalley at Whittlestone Head, above Darwen, descended by Lower Darwen and the present railway station at Blackburn, and so up Shire Brow to Ribchester, from which place it passed over Longridge Fell, by what is called the Green Lane, on the north of Slaidburn, by Cross of Greete\* to Bentham. and so to Overborough, etc. At Ribchester was stationed for many years, and probably in luxurious quarters, the famous Tenth Legion, mentioned by Tacitus, whose eagles had never been disgraced by defeat in battle.

## COINS.

"The yew-tree whispers and the ivy crawls  
Beneath the circuits of those ancient walls,  
Lone city of the dead, and near the mound,  
The buried coins of mighty men are found.  
Silent remains of Cæsars, and of kings;  
Soldiers of whose renown the world yet rings,  
In its sad story! These have had their day  
Of glory, and have passed like sounds away."

---

\*"Just then they saw from Cross of Greete,  
In morning sunshine glowing,  
Fair Ribblesdale beneath their feet,  
And Ribble gently flowing."

[Poem by H. Littledale—"Flight of King Henry after the battle of Hexham."]

Only a few coins of the lower empire of Vespasian, Constantine, and Valentinian Claudius Gothicus have been dug up in the churchyard and neighbourhood at intervals, and these, though not of much value, have been carefully preserved at the Vicarage.\* It is not improbable that these coins circulated after all connection with Rome ceased. No coins of Augustus, or of the earlier Emperors, have been turned up, so that the likelihood is that this station was not occupied at an early date. The pearl mussel was formerly found in the Calder and the Ribble. The Romans prized them greatly (*Mytilus Margaritiferus*). It is stated in Pliny that Julius Cæsar dedicated to Venus-genetrix in her temple at Rome a breastplate set with British pearls, and some writers have asserted that a desire to get possession of these pearls was one of the reasons for invading the British isles. During the 400 years that the Romans held military occupation of this country great changes took

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\* These coins are now all arranged and preserved in an oak box, which was most kindly presented to me by John Hick, Esq., of Mytton Hall, having been made by him from a beautiful piece of oak forming the old pulpit in Whalley Church, from which my father preached for a period of forty years.—M. L. W.

place. They had been engaged in all the occupations in which conquering nations delight. They made colossal fortunes ; successive families had lived here for eight or ten generations. At Ribchester they raised temples, villas, baths, rivalling those of Baïæ or Pompeii ; they built altars, and consecrated statues to their gods. There was no proconsulate under the Roman empire which could offer to its inhabitants greater blessings of peace, wealth and luxury, than could that of Britain for 200 years. And they have left for our curiosity and admiration numerous antique objects connected with a high state of civilised military society, such as ornaments, coins, cinerary urns, stone baths, elaborately carved with marine monsters and dolphins, a silver arm of Victory (possessed by Dr. Whitaker), and above all, among many relics of barbaric pomp and gold (to show how much beauty of design and skill in workmanship was displayed by the ancients) we have the most beautiful silver helmet now in the British Museum, known as the "Ribchester Helmet." Several of these remains, collected by the historian of Whalley, were left by him in his

will to the Master and Fellows of St. John's College, Cambridge, where they now occupy a conspicuous place in the third court, and others still remain at The Holme, near Burnley, the residence of his grandson, and are highly prized. After much and long prosperity, however, adversity came upon the Romans. Property became insecure; Rome was too weak to protect her distant though favourite province; the barbarians grew bolder. When the legions were withdrawn, the Romans saw no prospect of quiet, but resolving to avoid pillage and massacre they quitted the island in a body, leaving in their exodus all these memorials of their conquests, wealth, genius, and piety to the Britons and Picts. Although its glories are departed, there is not a more interesting and perhaps more melancholy place in the valley of the Ribble than Ribchester, and she is the mother of Whalley.

#### BATTLE AND SKIRMISH.

On the south side of the river from Whalley, in the township of Billington, near Buckfoot and Langho, was fought a dreadful battle in the

year 798. Simeon, monk of Durham, says "The slayers of King Ethelred having conspired together, Wada-dux, one of the conspirators, went to war with King Eardwulphus, and fought a great battle in a place called "Billangho juxta Walalega" (or Whalley, the field of Wells). The township of Waddington, in Mytton parish, takes its name from the "Duke Wada," who is stated by tradition to have encamped with his army at Wadhow, a beautiful swelling hill opposite to Clitheroe, above "Edesforth bridge," which means the "nobleman's ford," probably from his crossing the river Ribble there. A curious instance of the faithfulness of tradition as a preserver of remote but great events, occurs here. Dr. Whitaker says in the "History of Whalley," that there are no remains of this great battle, unless a tumulus near Hacking Hall, be supposed to cover the remains of Alric, or the other chieftains slain there. I, when incumbent of Langho, made many unsuccessful searches for this grave, not far from the river side, where the old people affirmed it would be found; and on the 27th of March, 1836, I was sent for by

Thomas Hubbersty, the farmer, of Brockhall, who said that the long looked for "kist-vaen" had at last been discovered. It appears that as he was removing a mound of earth in "Brockhall Eaves" by the side of the road leading from the house to the river, about 120 yards from the bank of the stream they came upon a "kist-vaen," or stone coffin, formed of rude stones on edge, as if put up in a hurry, containing the bones of a large man apparently, and also the rusted decayed remains of warlike implements, like spear heads. The bones crumbled away upon being touched, as also did the corroded iron, so that it was impossible to carry any of the portions away. They formed in all probability the skeleton and remains of that great warrior, who fell in flight after the bloody defeat in the battle which history states was fought about "Buckfoot" and "Elker" and "Langho." What corroborates this opinion is, that the tumulus was found within 200 yards of a ford of the Ribble, now called "Bullacy stream," one of the few points at which for a long distance that river could be crossed with safety. Many bones and rusty pieces of iron were

formerly found when the lands were under the plough.

" Scilicet et tempus veniet, quum finibus illis  
Agricola, incurvo terram molitus aratro,  
Exesa inveniet scabra robigine pita,  
Aut gravibus rastrio galeas pulsabit inanes,  
Grandiaque effosis mirabitur ossa sepulchris." \*

VIRGIL'S "Georgicon."

A huge and valuable collection of coins, silver weights, a coronet for a lady's headdress, and other ornaments, which might have formed part of the dressing case of some Rowena or high-born beauty of King Alfred's court, were found some years ago on the banks of the Ribble, about six miles lower down the river, and are now in the possession of Ralph Assheton, Esq., of Downham. These seem to have been deposited about forty yards from the bank in a hurry, probably later than the battle of "Billangho," or Langho, or after some defeat or difficulty, but when or how will possibly never now be ascertained. They form one of

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\* Yea, and the time will come when in those countries, the husbandman, having broken up the earth with the bent plough, will come upon javelins, eaten with rough rust, or he will strike against empty helmets with his ponderous hoes, and will wonder at the huge bones in their unearthed sepulchres."

The head of the Roman "pilurn," or javelin was triangular, formed of iron, and of 9 oz., weight, shaft 5½ ft. long.

the most valuable cabinets of private Saxon silver curiosities in England.

#### EARLY CHURCH OR CHURCHES.

From the departure of the Romans until the first preaching of Christianity, few materials for local history are left to us; we have no account of the *first* church which was built here, nor how long it stood, nor how it was pulled down, nor do we even know whether there were not *two* before the present one, but of this fact we are certain, that there are stone evidences of an older church at least to be seen on coffin lids, and other carved stones in the churchyard.

#### PAULINUS'S CROSSES.

"Those lovely columns stand sublime  
Flinging their shadows from on high,  
Like dials which the wizard Time,  
Had raised to count his ages by."

—MOORE.

When we come to the three curious Saxon crosses of the churchyard, we arrive within historical times, as they have always been



associated with Paulinus, Archbishop of York, and his multitudinous baptisms in the river Calder. We are assured that the personal ministry of Paulinus was not immediately succeeded by churches or oratories, so that the first church here might not be erected during his ministry; but, though churches were not forthwith erected on the site of memorable events, crosses were, and there is authority for saying that where there were crosses, there the clergy and the people assembled together for the purpose of devotion, and even for celebrating the Holy Communion. This practice in all probability prevailed here for a century before the erection of any church. It was always said that Paulinus baptized several thousands of pagans in the river Calder, on the south side of the churchyard, as he had done previously in the river Tees, near Richmond, in Yorkshire, and that the crosses commemorate this event, and are named after him. With regard to these baptisms, Dr. Whitaker says, "that no one can rejoice in the contemplation of such scenes. Paulinus certainly was sincere, but it is difficult to conceive of such a race as the

Northumbrian Saxons, that on hearing a sermon or two, from a foreign preacher, very imperfectly acquainted with their dialect, the thousands who rushed into the river to receive the ordinance of baptism, could have either faith, knowledge, or penitence, to fit them for it." There were no opportunities of previous instruction or private communication, a formal stipulation was made and accepted; the missionary exulted in his work, and multitudes were said to be regenerated in a day. Could Paulinus have waited to see the effect of his own work by visiting these extemporaneous Christians some years afterwards; could he have known what were the evidences of a real conversion in change of heart and life, the superstition, even of his historian Bede, would in all probability have been shaken. The Christian religion came here probably from Ribchester. The pagan people of this district were perhaps acquainted with the form of the Cross before Paulinus preached here, because Constantine the Great and other emperors caused crosses to be erected at various points along the Roman great highways, thus

supplanting the gods of polytheism by the symbol of Christianity. The early missionaries, anxious to win their pagan auditors to the Christian faith, impressed the symbol of the Cross upon the pillar stones, which already stood on the road sides or in places where they had assembled for the purposes of their superseded religion. In illustration of this, a small cross was found in 1866—two feet high, with some Roman coins under it—at Eccleshill, near Guide, on the direct line of the old Roman road from Ribchester to Manchester. The sculptures on many of the Roman crosses were obviously intended to afford illustrations of our Saviour, and in like manner the most prominent one in the churchyard here, has a rude figure of I.H.S. carved in the most honourable part of the cross. The early Britains were celebrated for basket-making; their houses, doors, and even fortifications were made of willows and reeds; and although the lower parts of our crosses are so defaced by weather and by time, yet it is almost possible to trace that curious interlacing basket-work pattern, so common in very old manuscripts. To such perfection had they

brought the art of basket-making, that the great proconsuls and Roman generals took from York and from other British cities, specimens of it to adorn their palaces, as samples of the beautiful work of the barbarians. Tradition says, that these crosses were buried by friendly hands, in the time of the Puritans, but dug up again when the reign of the Iconoclasts was over. They were firmly buttressed up and strengthened on their foundation by the provident thoughtfulness of Dr. Whitaker, and no interments are now permitted near them. Dedication crosses were not uncommon. One occurs in Salisbury Cathedral on the exterior of the building, in brass, inserted in the wall. The meaning of these crosses was, "first as a terror to evil spirits, that they having been driven forth thence, may be terrified when they see the sign of the Cross, and may not presume to enter there again. Secondly, as a mark of triumph, for Crosses be the banners of Christ, and the signs of His triumph. Thirdly, that such as look at them may call to mind the passion of Christ, by which He hath consecrated His Church, and their relief in his passion."

## STONE COFFINS.

There are several coffin lids, some of them floridly ornamented with crosses, and two stone coffins, in the churchyard; one of them is externally divided into eleven compartments, indicating the number of the eleven Apostles, leaving out Judas Iscariot. Stone coffins have generally when decorated either thirteen, five, or four compartments; thirteen for the twelve Apostles and our Saviour, five for the four Evangelists and our Saviour, or four for the Evangelists alone. Coffins were used at a very early period of the church. During the first three centuries one great distinction between Christians and heathen *was* that the latter burned their dead and placed the bones and ashes in urns, whilst the former always either buried the corpse in a coffin or embalmed it in a catacomb, so that it might be restored at the last day from its original dust. Both Roman urns and British stone coffins have been dug out of the same barrows. The Saxons buried their dead in wood. Coffins both of lead and wood were constructed at an early period. When

the Royal Vaults at St. Denis were desecrated during the first Revolution, coffins were exposed that had been there for ages. Notwithstanding all this, it appears to be the case that in both the British and Norman periods, the common people of the country were wrapped up in a cerecloth after death, and so placed coffinless in the earth. The "illuminations" in the missals represent this, but whether interred in a coffin, or coffinless, the statute of 1678, ordered that all dead bodies should be buried in *woollen*, and no other material.





## THE PARISH.

**W**HALLEY, the head of the Saxon parish of that name, was the common centre, from which the light of Christianity diverged over the valley of the Calder to the east and north, as well as to the south. The common parent of many parishes, of Slaidburn, Blackburn, Rochdale, etc., the Saxon parish contained 400 square miles. It embraced a vast extent of waste in forests, hills, and valleys along the course of which cultivation slowly crept, until it met the parish of Dewsbury on the east, and Lancaster on the north; these three parishes extending 60 miles along the road, or "long causeway," as it was called, along which John of Gaunt travelled from Pontefract, to his other castles of Clitheroe and Lancaster. As population spread, new foundations on sites less fertile and genial were erected. These daughter-churches became in

their turn *themselves* the parents of many churches and chapels, which the exigencies of the times and an increasing population demanded. Thus Blackburn, Rochdale, and Slaidburn, among parishes—Clitheroe, Padiham, Burnley, Hasingden, Altham, Newchurch-in-Rossendale, and Colne, among chapelries—were carved out of it.







## WHALLEY PARISH CHURCH.

**N**O time can be accurately stated when the first small Saxon church was built, a few of the materials of which are incorporated in the walls of the present building; but from the dates which are given by the discovery of the stone coffins, with incised lids, or sides, we are enabled to fix the date at or soon after the period when the crosses were placed in the yard. At whatever time the first little church was built, all vestiges of it have almost entirely disappeared, with the exception of two curious stones, built into the south wall of the chancel (one being outside, the other in the interior behind the Sedilia), of true Saxon character, with interlacement and cable bordering. On the outside of the large doorway are small capitals and bases, the only exterior remains of Norman pillars. Upon the capitals, the characteristic fluting can

be distinctly traced. In the architecture of the present church it would be vain to look for any remains of the Saxon style. Some of my readers may not have a clear idea of the Church and the Abbey. It should be borne in mind that these were two separate ecclesiastical establishments, but that the Church and Rectory were older by many hundred years than the Abbey. Owing to the Abbey being a ruin, and the Church in full restoration, it is conceived by many persons that the former must have existed long before the latter, or it never would have exhibited such conspicuous marks of ruin and decay. The Abbey was scarcely completed before it fell under the destructive hands of the Commissioners of that dread tyrant—

“ The Majestic Lord,  
Who broke the bonds of Rome.”

So the Church is more venerable for its age and crosses than the Abbey.

#### THE CHANCEL

Is a very perfect and beautiful one. The word “chancel” is so called from the Latin *cancelli*—lattice-work, or cross-bars which separated it

from the nave. Bishop Cosin explains that chancels should "remain distinguished from the body of the church by a frame of open-work." Chancels date from the 13th century. They were the holy places set apart for the priests and clerks in sacred orders, and the furniture was costlier and richer in art than that of the nave, where the laity worshipped. But the great ornaments of this part of the church at Whalley are the oak stalls, which were brought here at the demolition of the Conventual Church. The bottom of these stalls, which in their original position had rested upon the beautiful tessellated pavement, were sunk deep into the dry sand of the chancel; and so they remained, neglected, it is true, but protected from the weather, until Dr. Whitaker's appointment to the living, when, by his intercession with Lady Howe, the floor of the chancel was levelled and flagged, and put into a partial state of repair. The stalls are thus described in the "History of Whalley:"—"The original number was eighteen. The canopies, though not highly adorned, are very light and elegant. *On the miserere* of the Abbot's stall is a wreath

of vine enriched with clusters of grapes,—  
emblems of the plenty and good cheer attached  
to his office ; and, underneath, the initials of  
Abbot William Whalley, with this jingling  
hexameter—

“ *Semper gaudentes suit ista sede sedentes.*”

On the Prior's stall is a very ludicrous sculpture  
—a satyr armed with a club, and covered with  
rough hair, in the posture of supplication, and  
weeping oaken tears before a pert, broad-faced  
girl, who is evidently laughing at his suit. On  
another appears a grave, bearded man, with his  
sword and buckler cast away, kneeling, with  
uplifted hands, before a female who is beating  
him about the head with a ladle. These might,  
perhaps, be intended to console the monks for  
the privations of love and marriage. On another  
is the whimsical carving of a man shoeing a  
goose, with the motto—“ *W<sup>h</sup> so melles h<sup>y</sup>  
of y<sup>t</sup> almē dos, let h<sup>y</sup> c<sup>e</sup> here & choe y<sup>e</sup> ghos.*”<sup>\*</sup>  
The rest are of very different degrees of merit,  
but on one is an aged head, crowned, in which  
dignity and gravity are well expressed—and on

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\* “ *Whoso melles him of what another does,  
Let him come here and shoe the goose.*”

another is a large leaf exquisitely carved. These had long been neglected, and were rapidly approaching decay, but have lately been repaired and varnished, and when seen from the east end of the choir, have a very striking effect." The satirical picture these stalls present furnish an amusing specimen of the dexterity with which the ecclesiastics rendered the weaknesses of the cloister subservient to the decoration of their buildings, both in wood and painted glass, and proves that the simple piety of our ancestors was not unalloyed with vanity and ostentation, if not with grosser vices. Many of the figures in ancient glass painting may be looked upon as portraits. On the north wall are several monuments to the Clerk Hill families, one of which contains the beautiful lines written by the learned Mr. Wilson, Master of the Grammar School, Clitheroe—"Here sleeps Eliza, let the marble tell," etc. She was the wife of James Whalley, Esq., and second daughter of Dr. Assheton Warden, of the Old Church, Manchester. There is a brass on the floor in memory of the late William Whalley, Esq. Against the north wall rests the recumbent

figure of the late Thomas Dunham Whitaker, LL.D., the historian, placed there by public subscription—a very striking likeness of what he was when about forty-two years old. The inscription upon the monument was written by Dr. Cardwell, Principal of St. Alban Hall, Oxford.\* The painting over the communion table, by Northcote, was presented by Adam Cottam, Esq., whose liberality and energy, combined with the taste of his friend and Vicar, Dr. Whitaker, gave the first impetus to the restoration of this church, after ages of neglect and dirt. He, when churchwarden, commenced the improvements. The handsome suite of communion plate was presented by him. Another very great benefactor to the church was the late John Taylor, Esq., of Moreton, who not only rebuilt the porch, gave the handsome oak doors

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\* The thickness of the wall on the north side of the communion table has enabled a recessed arch to be constructed, into which space the monument of Dr. Whitaker has been removed, through the liberality of his grandson, T. H. Whitaker, of The Holme, Burnley.

At the time of the removal, the discovery was made of an "aumbrye," or little cupboard, for the preservation of the sacred vessels. This was generally constructed in the north and east walls of the chancel, near the altar, the door being always furnished with a lock, the proofs of which were found in this instance.

and painted glass, restored the organ, contributed to the removal of the plaster work, which concealed the fine roof, but as soon as he became sole Lord of the Manor, commenced the expensive alterations of the chancel, which remain as monuments of his munificence and taste. As Mr. Taylor died while the stalls were being repaired, his successor at the Abbey, and in the Lordship of the Manor, John Hargreaves, Esq., junr., finished the work in the most complete and beautiful manner. In laying bare the roof-timbers of the chancel, some paintings in distemper of cherubs' heads among clouds were visible, and the pillars of the chancel arch were ornamented with red crosses and rosettes. A good deal of trouble was taken to preserve them when the surrounding whitewash was removed, but it was found too difficult to accomplish. Copies however were taken of them, which are at the Vicarage. The tiles of the floor are by Minton. On the south wall of the chancel are three sedilia for the officiating priests, and near them a piscina. In the vestry is a portrait of Adam Cottam, and in the window are the arms of John Taylor, Esq., John Hargreaves, Esq.,

and the Vicar. In the vestry also are clasped oak chests, in which are kept valuable local documents, such as township awards, tithe and enclosure maps, &c., and also one of the most complete set of parochial register books in the kingdom. They commence in 1538, when the first act was passed for the keeping of parish registers, and with the exception of a short gap of about three years, during the time of the Great Rebellion, they are full and complete down to the present time. They, together with the churchwarden books, form a small library and are carefully attended to. There is the following entry in the year 1660—"Sepultus est Registrar, Resurrexit Vicar," evidently referring to the resumption of ecclesiastical functions at the restoration of Charles II. In that year Roger Kenyon, of Parkhead, was the first party married by the Vicar, after the Act giving the civil magistrate the power to celebrate marriages was repealed. The hearth of the vestry is a very ancient gravestone, with a border of foliage. "The tomb (says Dr. Whitaker), may with probability be referred to Peter de Cestria, the last rector, or to Thurstan de Cestria, the first

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Prior, who was buried before the altar of Our Lady, within a few yards of the place where the stone lies."

#### THE EAST WINDOW

Is a genealogical one, on which may be traced the descent of property through the great families of the parish, from early Saxon times. Thus the Townley arms represent the lands adjoining the church, once held by the Dean of Whalley as early as the 7th century. The ducal arms of Buccleugh represent the Castle and Honour of Clitheroe, as held by "time-honoured Lancaster," John of Gaunt; the arms of the Abbey the property which its successive Abbots took such care to acquire, and which is chronicled in the "Coucher Book." The See of Canterbury has the arms quartered of G. H. Law, Bishop of Chester, who appointed Dr. Whitaker to the living, and represents the ecclesiastical descent of the patronage from Archbishop Laud's time and the dissolution of the Abbey. The arms of the See of Chester represent the earlier arms of Lichfield, out of which it was taken. The arms of Dr. Whitaker

represent the succession of Vicars. Those of Parker, of Browsholme ; Braddyll, of Portfield ; Nowell, of Read ; Petre, of Dunkenhalth ; Holden, of Holden ; Starkie, of Huntroyde, and Twiston, Shuttleworth of Gawthorpe ; Halstead, of Rowley, represent the descent of estates from the 11th to the 18th century, so that this window has, on account of the extent and antiquity of the parish, an exceptional character, and an appropriateness which hardly any other in a similar position could claim after a comparatively short lapse of time. This window has witnessed many changes, and exemplifies the perils which estates pass through from gambling, misfortune, sales, improvidence, and marriages of heiresses with fortune hunters. The restoration of the chancel was ably carried out under the judicious direction of Mr. James Green, of Portsmouth, a member of a respectable family, who for many years resided at Whalley, under the Curzons. The brass alms-dishes, having the arms engraved on them of "Taylor, of Moreton ; Parker, of Browsholme," etc., were the gift of George Shaw, Esq., of St. Chad's.\*

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\* In 1880, a handsome altar desk was presented by Mr. and Mrs. Lomax, of Whalley Range, Manchester.

The chandelier at the east end of the chancel (of the time of George the First), has been retained that a free comparison may be made between it and the "Byzantine Coronals" of an earlier date, which light the other parts of the church. "Coronals" were more common in the Greek than in the Latin churches. We do not know when they were introduced into the latter, but some of them of silver gilt, of eight or ten feet in diameter, are most precious specimens of early metal work.\*

#### THE NAVE.

As you enter the nave from the chancel, the first pew on the left-hand side belongs to the Manor of Hapton, and was constructed prior to the Reformation. The question was long disputed in the "British Critic" whether pews existed anterior to the Reformation, and the matter was only set at rest at last by the following award. A dispute having arisen on

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\* In 1880, considerable alterations took place in the furniture of the church, a new pulpit and reading desk being substituted for the old ones by the gentlemen of the congregation, the ladies contributing the handsome altar cloth cushions, etc., etc.

account of sittings in this church, Sir John Townley, as the principal man of the parish, was sent for to decide it (it seems there were fights for pews 400 years ago); when, in giving his award, he made use of these remarkable words: "My man Shuttleworth, of Hacking, made this form (pew), and here will I sit when I come, and my cousin Nowell may make one behind me, if he please, and my son Sherburne shall make one on the other side, and Mr. Catterall another behind him, and for the residue the use shall be, first come first speed, and that will make the proud wives of Whalley, rise betimes to come to church." It is a fact worth noticing that the pew of the Nowells was placed in the situation allotted to it by Sir John Townley, but not for upwards of 120 years afterwards. This magnificent old pew, belonging to the Manor of Read, has this inscription in black letter: "Factum est per Rogerum Nowell, Armigerum, Anno Domini, MCCCCXXXIV. He was brother to Dr. Alexander Nowell, Dean of St. Paul's. The lattice work, containing the initials R.N.R., and the date, 1690, is beautifully carved. There was

a story still current some years ago, that when Roger Nowell brought this pew down from Read to be put up in the Church, Sir John Assheton, then resident at Whalley Abbey, positively refused to allow it to be placed there. Rather than take it back to Read, Mr. Nowell put it in a barn at Nethertown, where it remained for seventy years, after which period the Asshetons becoming absentees and not so particular, his descendant quietly brought it into its present place, where it has remained ever since undisturbed. The chantry at the head of the south aisle, is appropriated to the Abbey, and is sometimes called "St. Mary's Kage;" that on the north to the Manor of Little Mytton, and called "St. Nicholas Kage." Daily mass was said in them for many years previous to the dissolution of the Abbey, and in each is a piscina. Within that belonging to Mytton is a brass plate, with the figures of a man and a woman kneeling before a desk. Behind the father are nine sons, and behind the mother eleven daughters. Beneath is this inscription: "Of yo' charyte pray for the sowlls of Raffe Catterall, Esquire, and Elizabeth

hys wyfe, whyche bodies lyeth before this pillar, and for all ther chylder sowlys whych Rafe descesyd this xxvi. day of decēber y<sup>e</sup> yere of o<sup>r</sup> Lord God m<sup>o</sup>cccc<sup>o</sup>xv. on whose sowlys S.J-hu have mercy. Amen.” This plate was removed from its place and was in the possession of Robert Sherburne, of Mytton, in 1659, after which time it disappeared, but was recovered by Dr. Whitaker, in the following strange manner :—Many years after the “History of Whalley” was finished, and when the author was engaged on the “History of Richmondshire,” he chanced to visit Cockersand Abbey, near Lancaster, and in the parlour at Catterall Hall, an old farmhouse near Garstang, belonging to Lady Shelley (the descendant of the Catteralls of Mytton, and formerly Miss Winckley of Winckley), he discovered a brass plate hung up, which, upon examination, he found to be the identical missing memorial from the chapel in Whalley Church, which had been lost for so many years. He made application to Lady Shelley, to know if she had any objection to its removal to the old situation. She kindly replied “None in the world;” consequently it was

restored. Lady Shelley was a fine specimen of an old lady of the last century ; the possessor of ancient estates, highly born, highly educated, adorned by many feminine Christian virtues ; she survived her husband many years, and died beloved at the ripe old age of ninety-four years in 1874. She was the friend and correspondent of the late and present Vicars of Whalley.

In this chapel is the pew of the Paslews of Wiswell Hall, and of the last Abbot of Whalley, who is buried close to it. In one of the pews is the monogram "F. P.," also the arms of the Paslews, with the date 1638. A slab on the floor of the north aisle marks the resting place of the last Abbot, John Paslew, hanged at Whalley, for taking part in the "Pilgrimage of Grace." The stone is bordered with a broad band, on which are rudely carved roses, a Latin cross of one step, a St. Andrew's cross, etc. In the centre is a floreated cross, the upper and lateral limbs terminating in fleurs de lys, and the centre of the four limbs pierced with a pointed quatrefoil. The stem terminates at the foot in a bevelled base or mound (without the Calvary steps), in which are two sunken tablets for two

capital letters. The first is I, the second is gone, the stone being fractured at the corner, but it was doubtless P. for John Paslew. In sunk labels flanking the cross stem are the words "J'hu fill dei miserere mei." On the dexter side under that arm of the cross is the chalice, the symbol or emblem of an ecclesiastic, placed as nearly as possible in the situation over the breast of the corpse, and this agrees with what an old writer on ritual observances states, as to burials, "That on the breast of a priest ought to be placed a chalice, which in default of such sacred vessel being of silver or pewter, should be of earthenware." The date of Paslew's execution in the Hole-houses was March, 1537. In the north aisle lie the remains of John Braddyll, of Portfield. A strange coincidence it is, that the last unfortunate Abbot of Whalley, and the great trafficker and speculator in the forfeited estates of the Abbey after him should rest within a yard of each other, and almost in a common grave. Fixed to the wall of the north aisle is a large monument to the family of Braddyll, long resident at Brockhall and Portfield. The late Colonel Braddyll, of Conishead Priory, was the



last survivor of all. He sat to Sir Joshua Reynolds for his portrait. In the centre aisle, upon the floor, is a curious brass to mark the resting place of Johannes Stonhewer, etc., A.D. 1653, with the anagram—" [Hee's] Honor, wit, ease," and the lines—" What honor virtue gives, Hee had, his dayes He wisely spent, for which Hee's now at ease." In the church repose the ancient Deans of Whalley, the Delaleghs, the Nowells, the Catteralls, the Sherburnes, the Asshetons, all without a single memorial in chancel or nave. Neither are there any remains of brasses removed from the Conventual Church to the parish church. At the dissolution of the monasteries it was not an infrequent thing to find that the brasses were shifted by the descendants or friends of the deceased from the monasteries to the parish church. There are inscriptions to this effect, cut in brass, to record the removal of tombs from abbeys to churches ; but, alas ! this was not done here, and Whalley Church, though it is the burial place of many a distinguished and gallant family for generations, does not possess (either from the Abbey or in itself) one single memorial of this kind.

## THE FONT, &amp;c.

While enumerating objects worthy of note, attention must be called to the font in the nave, which is a remarkably pure specimen of its kind. It is composed of the yellow grit-stone of the country, the same as the stones of the pillars of the church, probably brought from the township of Read. It is octagonal, typical of the eight persons of Noah's family "saved in the ark from perishing by water," and is placed according to due order near the entrance of the church.

The pillars of the arches on the south side are octagonal, and correspond with the font. Those on the north side are circular. In close proximity to the font is the wardens' pew, with the eight separate seats for the churchwardens of the townships of Whalley, Wiswell, Read, Hapton, Henthorne, &c., and on the outside of the pew are carved the initials of each warden upon two shields, with the date 1690. The seat at the west end of the south nave belongs to the Vicarage, where the Vicars formerly sat on Easter Tuesdays to receive their Easter-dues.

The tombstone on the floor near this pew is that of Prior Smith.

All the windows of the body of the church are modern, excepting that one near the stairs leading to the organ gallery, which is original. The old ones were formerly filled in with stained glass, as Mr. Thomas Talbot, of Bashall, mentions, but these have long since been destroyed. There is a beautiful memorial window in the south aisle, by Pugin, to the late Mr. Brooks, placed there by his son, the late Samuel Brooks, Esq. The figures are the Virgin, St. Anne, and St. John. The opposite window, also beautiful, by Hardman, was given by William Cunliffe Brooks, Esq., M.P., in memory of his father and mother. The subject is the Offering of the Magi, and the original window on the gallery stairs is by the same artist, Hardman, and was placed there by Mr. C. Brooks, in memory of his aunt. There is also near the Braddyll seat a window to the memory of the Rev. George Preston, B.D., many years the successful master of the Royal Grammar School.\*

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\* Also in St. Nicholas's Chapel a memorial window has been inserted by Mrs. Fort, to her late husband, Richard Fort, Esq., of Read Hall.

## THE ORGAN

Was the gift of Adam Cottam, Esq. It was built by "Father Smith" (or Smit), the celebrated builder, and was formerly in Lancaster Church. Attached to it is a curious reminiscence, well worth mentioning, connected with the Townley family. When the Duke of Cumberland was in pursuit of the Pretender's troops, in the retreat from Derby, after the battle of Preston, in 1745, Colonel Townley, commanding the Lancashire Regiment, being an excellent musician, and having frequently practised upon the organ in the parish church in more peaceable times, when he had been High Sheriff of the county, as they neared the town of Lancaster ordered one of his officers to let him know when his men had passed through the town, and he himself galloped forward that he might once more, and, alas ! for the last time, have an hour's amusement upon his favourite instrument. In the course of about an hour the officer arrived, stating that the enemy were driving his regiment into the town, and that it was high time for him to mount and leave. "Very well then," it is

reported that he said, "here goes," and for the last time he struck up the well known party Stewart tune, and sung, "I hope to see the day when the Whigs shall run away, and the King shall have his own again," upon that very instrument which now adorns the parish church of Whalley. The sequel of this story is soon told. Ere three short weeks had passed he was a captured prisoner in Carlisle Castle, the first intimation of which was conveyed to Townley by a little terrier dog, a great favourite of his master's, which crawled into its mistress's room, foot-sore and tired. Upon seeing him it is stated she fainted, under the too true conviction that her lord was either killed or captured. He was, in those bloody days, tried, convicted, and executed for high treason, and for many years his head was placed upon a spike on Temple Bar in London. It is said that a member of the family offered a hundred guineas to a silversmith, who lived in the Strand close to Temple Bar, if he could procure him the head (an immense offer surely); but before he could effect it the skull was blown down in a great storm, and was supposed to have been crushed

by the passing carts or carriages. The members of this family have always been distinguished for bravery, and one, Charles Townley, of Townley, was slain and buried on the field of battle at Towton, near Tadcaster, in the wars between the White and Red Roses of York and Lancaster, when, on Palm Sunday, A.D. 1461, 36,776 men were slain. The late Colonel Charles Townley was the 31st representative in lineal descent from Sparthlingus, Dean of Whalley.

#### THE BELLS.

"Those bells that tell a thousand tales—  
Sweet tales of olden time,  
And ring a thousand memories  
At Vesper and at Prime,  
At bridal and at burial,  
For cottager and king:  
Those bells and glorious Christmas chimes,  
How blessedly they ring."

The present bells have in them the identical metal (although recast after the late fire), which composed the gifts, in centuries gone by, of Thomas Talbot, of Dinkley Hall, of Roger Fitton, of Martholme, and of William Ratley, of Wimberley, in Yorkshire, in 1215. Thomas

Talbot, of Dinkley Hall, by solemn deed, in 1215, gave one bell in the steeple of Whalley, called the "mourning bell," which was consecrated. The second was in honour of 'St. John the Evangelist; the third, in honour of St. John the Baptist; the fourth, in honour of the Assumption of the Blessed Virgin Mary; and the fifth, in honour of the Holy Trinity and All Saints. The fifth was given by William Ratley, of Wimberley, in Yorkshire, who gave his body to lie in Whalley if his dear wife died after him, but if she died the first she might choose where she would lie, but "All Souls" bell "towing" for her at Whalley at her departure, which was in the year of our Lord, 1305. Roger Fitton, of Martholme, gave the third bell, and Matilda, his wife, gave an acre of woods and other lands in Harwood and Billington, "for the good of her poor soul and consort to be prayed and sung for in the choir." The present bells weigh fifty-six hundredweight three quarters and twenty-six pounds. The weight of the tenor bell is fifteen hundredweight and twenty-three pounds. The tenor bell has chased upon it a coat of arms, but no

crest—"Gloria in excelsis Deo ;' L. G. N. Starkie de Huntroyde." The fifth has "John Taylor de Moreton." The fourth, "'Sing we merrily to God, our strength ;' Samuel Brooks, and William, his son." The third has "Revd. J. M. Whalley de Clerk Hill, 1855." The second has "Richard Fort de Read Hall, 1855." The first has "Revd. R. N. Whitaker, Vicarius de Whalley, 1855."







## THE DEANERY.

**I**N making some alterations adjoining the north-east portion of the churchyard, a part of the "Old Hall," as it has always been called, long the residence of the Deans of Whalley, was discovered, and one octagonal stone pillar, probably part of the great dining hall of the house, was found standing, *all* that is left of the residence of the powerful family, who were formerly incumbents, as well as Lords of the place. The Hall seems to have stood north and south. These persons were called Deans, because they had a certain ecclesiastical authority delegated to them by the Bishop of Lichfield. Ten persons held the office in succession, whose names are known, besides others whose memories are lost in antiquity. By the courtesy of the

owner, this pillar was saved from destruction, at my earnest intercession, and I hope it may long remain undisturbed—

• “Like a dial which the wizard, Time  
Had raised to count the ages by.”

In the same wall was found part of an old carved stone, which probably formed part of the original church. This stone was likewise saved by the care of Mr. Naylor, who has kindly consented to allow it to be returned, and it has now been placed in the south wall of the chancel of the church in a place suitable for it, since there are many stone relics in the same wall. It was in the old hall of the Deanery, that the twelve monks of Stanlawe first lodged when when they came to occupy their new home, the “Locus benedictus de Whalley,” April 4th, 1296. After all, the Church has been the humble resort of the inhabitants of these parts, long before the stately pile of the Abbey rose. From early Saxon times, probably almost from the period when Ribchester was sacked and burnt and the Romans driven away, here was the only place where they could deposit their dead. The robbery of its glebes and patrimony, of which

it was deprived by the cupidity of the monks, having ultimately proved its security, a proof of the instability of wealth and pride and the security of humble poverty.





## WHALLEY ABBEY



AS one of a group of four beautiful Cistercian sisters in the north of England, which for a period of 300 years continued to exercise unbounded hospitality and charity, to adorn well chosen sites by magnificent buildings, to employ, clothe, and pay many labourers, herdsman, and shepherds, and to exercise the art and cultivate the learning of the time. This group being Fountains, Kirkstall, Furness, and Whalley Abbeys, and the following sentences, inscribed upon some conspicuous part of each, sufficiently indicated the object of the founders :—

*"Bonum est nos hic esse, quia homo vivit purius, cadit rarius, surgit velocius, incredit cautius, quiescit securius, moritur felicius, purgatur citius, prematur capiosius."*

which has thus been rendered by Wordsworth :—

*"Here man more purely lives, less oft doth fall,  
More promptly rises, walks with nicer heed,  
More safely rests, dies happier, is freed  
Earlier from cleansing fires, and gains withal  
A brighter crown,"*

The origin of this fraternity is one of the most striking and characteristic stories of the monastic age. Two brothers of the noble house of Molesme, were riding through a wild forest, in arms, on their way to a neighbouring tournament. Suddenly in the mind of each rose that awful thought, "What if I should murder my brother and so secure the whole of our inheritance!" The strong power of love, of religion, or of whatever influence was employed, by the Divine blessing wrestled down in each the dark temptation. Some years after they passed again the same dreary road; the recollection of their former trial came back upon their minds; they shuddered at once at the dark power of the temptation, and hastened to confess themselves to a holy hermit. They then communicated each to the other their fratricidal thoughts, and determined to abandon for ever a world which abounded with such dreadful suggestions—to devote their lives to the God who had saved them from such an appalling sin. So arose at Molesme a small community which rapidly became a monastery. In this monastery arose, after a time, dissensions, and some of the

more rigid brethren with the Abbot and Stephen Harding, an Englishman, sought a more complete solitude, a more obstinate wilderness to tame, which they found in a desert place at Citeaux (formerly Cisteaux, more anciently Cistercian) on the borders of Champagne and Burgundy. This was the first of those splendid abbeys which arose in all parts of Europe. In after ages Citeaux became the magnificent burial place of the Dukes of Burgundy; and Odo, or Otho, the mighty duke, their first patron, who died in the Holy Land, ere he expired, commanded that his remains should not rest in the vaults of the cathedral of Dijon, were there were lordly prelates or chapters of priests to celebrate daily the splendid masses for his soul, but he desired that they should rest in the humble chapel of Citeaux, blessed by the more prevailing prayers of its monks, etc., which afterwards was endowed by the munificence of the future dukes, and became their burial place. The first monks of Whalley came from Stanlaw, in Cheshire, a dreary place on the banks of the Mersey. The fame of the pious lives of these monks, of their misfortunes by fire and water,

moved the kind heart of the great Earl, Henry de Lacy, of Lincoln, to remove them from their wretched house to Whalley, and if he did not order his remains to be deposited in the church there he became patron, and imitated Duke Otho of Burgundy, by endowing the new monastery with various grants of manors and land in Rochdale, Blackburn, and Whalley. In 1294 the monks of Stanlaw removed to Whalley, and on the 4th April, 1296, Gregory de Northbury took possession of it.

“ Firm was their faith, the ancient bands,  
The wise in heart, in wood, and stone  
Who raised with firm and trusting hands  
The dark grey towers of days unknown ;  
They filled those aisles with many a thought,  
They bade each nook some truth recall,  
The pillared arch its legend brought,  
A doctrine came with roof and wall.

Many of the buildings—the dormitory (but not the church), the quadrangle, the refectory, the guest house, and the western gateway, were consecrated in 1306, and not only the buildings but the whole enclosure of the Abbey from the western gateway, up to the modern road to Mytton, and thence back to the Abbot's gateway, received a general

benediction from the Bishop. Parts of the Crow Park and Church Lane were consecrated, as numerous remains of bodies have been found from time to time. The first monks and abbots resided in temporary dwellings near the sumptuous edifice, which was erected for their successors, close by the gateway adjacent to the Vicarage, where they continued for many years; for it was not until 1330 that the foundations of the Conventual Church were laid, and not until thirty years after that time that the Abbot's house was commenced (which constitutes the present modern residence). The stones of the building were brought from Read and Symonstone, and the cost of the Conventual Church alone was upwards of £45,000, as estimated at its commencement; what it would have cost in these days it is difficult to calculate. Before Robert de Topcliffe commenced the Conventual Church, he sent over into Gaul to collect masons, skilled in working stone; he sent into Italy to secure skilled carvers in wood, members of "the Guilds;" and with what success may be seen in the oak-stalls, which still remain in the chancel of Whalley Church.



He sent for glaziers, whose art until that time had been unknown in England, and some of their works are still in existence (as in the large staircase window of The Holme, near Burnley), in the shape of painted glass, a species of decoration which displays the taste and munificence of our ancestors, and which by its glorious mixture of splendour and obscurity threw a still and solemn awe over their religious fabrics which peculiarly adapted the mind to feelings of devotion.

“ Christ, his cross shall be my speed !

Teach me, Father John, to read,  
That in church on holy-day,  
I may chant the psalms and pray.

Let me learn, that I may know  
What the shining windows show ;  
Where the lovely Lady stands,  
With that bright Child in her hands.

Teach me letters, one, two, three,  
Till that I shall able be,  
Signs to know, and words to frame,  
And to spell sweet Jesu's name !

Then, dear Master, will I look  
Day and night, in that fair book,  
Where the tales of saints are told,  
With their pictures, all in gold.

Teach me, Father John, to say  
Vesper, verse, and matin lay ;  
So when I to God shall plead,  
Christ his cross, shall be my speed.”

It is believed that painted glass was first introduced into England in the abbeys of Jarrow and Monkwearmouth, in Durham. When we know that the whole library of a great abbey like Fountains could be contained in a small closet, or even in a chest, we may believe that these beautiful windows and their subjects must have been almost the only means for conveying instruction. Without libraries, without public schools, without places of public entertainment, without lectures, wanting every help for education (except music), knowledge was limited to the histories of the lives of the saints whose forms and features were so gorgeously portrayed in the painted glass windows. No painting or print, alas! remains to us of the Abbey, or of any of its parts, as it stood some twenty years before its destruction. We know not what the Church was, only that as the visitor entered the great gateway near the present Vicarage, one noble window spanned the whole western end of the Conventual Church, supported by two beautiful turrets. The art of painting in England then was almost limited to portrait painting. Architectural drawing was hardly

encouraged ; and it is a matter of regret that, although there are representations left in the Vatican of many of the Benedictine and Cistercian abbeys, both abroad and in England, we have not a trace of what Whalley was when it stood in its prime.

#### THE REFECTORY,

which stood on the south side of the quadrangle (the Church, as in all Cistercian abbeys, forming the north side, to protect the monks from the cold winds of spring), is reported to have been a magnificent vaulted chamber, supported by stone pillars. It is gone, too, but the lower walls are now covered with luxuriant ivy ; while aged sycamores, whose roots twine about them, raise their heads and cast a shade over the deserted quadrangle. Adjacent to the Refectory is

#### THE LAVATORIUM,

or place for washing, and although we know that the monks were anything but cleanly in their persons, it is curious to trace how careful

the abbots were to have a good supply of pure water for the establishment. We are told that the Cistercian monk was to wear "no leather or linen, nor indeed any fine woollen cloths, neither indeed, except it be upon a journey, do they put on any breeches, and then upon their return deliver them fair washed. Having two coats with cowls in winter, then they are not to augment; but in summer, if they please, may lessen them, in which habit they are to sleep, and after Matins, not to return to their beds." There are two beautiful wells in Wiswell and Whalley—one in the field above Mr. Cottam's Cottage,\* the other near Ingham's Wood, both having circular-hewn ashlar steps, which were the reservoirs from which they drew their supplies, and which attest the value that they put upon a good water supply. From these heads, a two-and-a-half-inch leaden pipe (of which there used to be specimens in the Cottage) conducted the water, and if any one will search in the bottom of the field called "Sheephey," he will find remains of the pipes still

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\* Now well preserved under the care of Richard Thompson, Esq., in his grounds at Bramley Mead.

existing. The monks were fond of wells, and on Ascension Day the rustics in some places used to assemble around them, dance, chant psalms, and encircle them with emblematic flowers, which was called "Well Flowering."

#### THE KITCHEN

Was near the refectory, and it may be interesting to know from whence the supplies of the establishment were procured. Besides the rich demesnes adjacent to the Abbey at home, where they grew their corn, rye, and beans, and where they fed the best of their cattle and had their milk cows, for they often let out as many as twenty-four cows for 3s. a year at the different granges, there they kept their cattle which, having been fattened in the summer pastures, were driven home in the autumn, slaughtered at the Abbey, and salted down in those large stone cisterns of Pendle-grit, which are still remaining. From the Hodder they had their salmon. In a volume of memorials touching the Monastery of Whalley *temp.* Henry VIII., an account is found of divers sums of money laid out by Jamys More, monk,

for divers "caits" (provisions) bought by him :  
" Paid to the fisher for so many salt salmons,  
also for so many fresh, also for 6 capons, 35  
hennes, also for mustersede, also for 8 honey-  
pots :—To Anthony Watson for 8 gallons of  
honey—To Richard Jackson for 17 sparlings.  
Some of the payments being £5 18s." " Item  
the same Jamys askyth allowance of 13/- which  
the said Abbot did owe him, at the time of his  
last account of the same Jamys More—Item  
The late Abbot of Whalley did owe unto the  
said Jamys More for a grey stagg, that the said  
late Abbot did by of the same Jamys, by the  
space of a year syne x.<sup>s</sup>." The Cistercians were  
considered the best farmers amongst the religious  
orders, having regard to the management of the  
lands and the economy of the house, and they  
were also very careful about their woods. In  
this respect the Jesuits would seem to copy the  
Cistercians. No servant was ever entrusted  
with the custody of the great outer gates of the  
Abbey (the Great Western or the Abbot's), these  
were always kept by the trustworthy monks.  
In the later days they had barbers, shoemakers,  
tailors, cooks, bakers, and brewers of beer,

millers and woodmen ; and, amongst these, it is curious to see how long some families continued in the same trade. Take the family of the Eatoughs, for instance ; they have been woodmen from father to son from the 13th century down to our days. Ellen Eatough, widow of John, formerly woodman at the Abbey, passed away in the year 1868, in one of the few thatched cottages which were built out of the walls of the Abbey. Thus if it is interesting on the one hand to have to trace a long line of ancestry of some powerful family in the parish who have possessed halls, demesnes, and parks, so also it is deserving of comment that a family in humble life should have retained the trade of their fathers for several centuries. The monks had great flights of pigeons ("columbaria"), a warren of coneyes, fish ponds—of which the remains are still to be marked out in "the Canals" and in the meadow behind the Vicarage. In June, 1847, when driving the piles for the piers of brickwork of the railway viaduct, the workmen came upon the wooden framework composing the cloughs, or outlets, of the ponds, or canals, constructed by the monks. The framework was

very strong, so much so, that the contractor would not allow it to be disturbed, and in front of it there extended a thick board pierced with small holes (less than half inch), which would appear to have been placed there to keep the fish in. Besides other ordinary provisions, they had also deer in the "Lord's Park."

Although this house was presided over by an Abbot, a Prior, and contained some seventy-five monks, with a large number of servants and workmen; still, when we consider the profits of the home demesnes about Whalley itself, as well as what the granges produced; and when we consider the large quantity of fish and other necessities which have been stated, notwithstanding the hospitality and charity of the monks, the provision will appear to have been amply sufficient for those habits of rustic plenty which prevailed in the religious houses. Attached to the Abbey was a garden abounding with fruit trees and herbs. In the old hedges great numbers of berberry trees were grown, the fruit of which was used for confections.

Between the kitchen, refectory, and the abbot's house, was the "Scriptorium," which



still remains a ruin over the mill-stream. In this room were monopolized the arts, the learning, and the religion of the times. It was from hence that those architectural designs emanated which still continue to astonish and delight us. It was here that the "Coucher Book" was written, in which are to be found an historical account of how the possessions of the house were augmented; copies of grants, releases; a large museum of interesting documents to the Lancashire and Cheshire antiquarian. Here was carried on the art of illuminating, and missals, which were frequently written in letters of gold upon a purple ground, had their bindings ornamented with gold and precious stones. The view from the windows of this Scriptorium must have commanded a lovely prospect over the river Calder. The oak, the ash, and the sycamore thrive well in this part of Lancashire, being sheltered from the sea breezes; and at the period we are writing of, when the woods descended from the summit of Whalley Nab, in thickets and glades of natural growth, there is no doubt that the whole was as solemn and sequestered a scene as any

that were selected for a residence by the Cistercian order. The abbot's private residence and chapel stood a little higher up the river from the Scriptorium. It was of two stories—the fire-places still remain. After the dissolution, it became for many years the residence of the Asshetons, and the fine long gallery, with its oaken floor and wainscot was only dismantled some eighty years ago. In what was formerly the guest-house of the Abbey, situated near the Vicarage, and now occupied as a cottage house, there still remains the old oak staircase of the Ale,\* (see frontispiece) mentioned by Nicholas Assheton in his diary, and frequented by him with his cousins Braddyll, of Portfield; Assheton, of Whalley Abbey; Sir John Talbot, of Bashall; and others. In the tower of the Conventual Church were five bells, presented by different neighbouring families, at different periods. Four of these remain to this day. Three of them are at Downham, and one at Church

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\* "Ale," in old English, is the Ale-house. "The first singularity in the habits of the gentry at this period is that males and females alike frequented the Public-houses, and that after dining at home, it was the practice to adjourn thither with their company."—*Assheton's Journal*.

Kirk,\* no doubt given by the Asshetons of Whalley Abbey, who were the patrons of those livings. Attached to those of Downham is this story. As shepherds pass over Pendle Hill, in calm nights, in "Ashen-dean-Cleugh," or at "Ravensholme," they fancy they hear the soft, low chimes of distant bells, "the Monk'sbells;" they know that the peals of Clitheroe, Mytton, Whalley, and Ribchester are silent at that hour, and they believe the legend—that the chimes come from the old bells in Downham steeple, still calling the monks to prayers, as formerly at midnight hours.

"Oft on Pendle's side one hears  
A passing sound of distant bells;  
No legend old, nor human wit,  
Can tell us whence this music swells.

'Tis thought that they by Assheton brought  
From Whalley's convent towers,  
Still call at times the drowsy monk  
To prayers at midnight hours."

Close to the foundation of the only remaining column of the south transept in the Abbey, is still remaining part of the original floor of the Conventual Church. It is composed of encaustic

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\* This bell was restored to its old locality in 1876.

tiles, many of which are still found. All those in the nave were torn up and dispersed at the time when orders were given to dismantle the buildings at the dissolution. The commissioners could not turn them into money, they were content with the confiscation of the estates, and with seizing the valuable gold and silver vessels and jewels, belonging to the house. Then again, it was not the interest of the new possessors, the Braddylls, or the Asshetons, to go to a heavy expense to destroy their own property ; for it must be remembered that those buildings are so solidly and durably constructed that they are almost as hard to destroy as to blast the everlasting rock ; but it was a very different matter when the report prevailed in Queen Mary's reign, that she would restore them to their original owners and give the property back to the Church. Then it was that the destruction took place, and so effectually, that when Dr. Whitaker explored the foundations of the Church, he never came upon any part of the original floor and the probability is, that only insignificant portions were left in the side aisles. So perfectly was the destruction carried on that

we have no complete ground plan of the Abbey in existence. There is no doubt that if permission could be procured from the present liberal owner, to clear away the earth from the foundations, and open out the ruins, as the Marquis of Ailesbury explored Jervaux Abbey, many valuable discoveries would be made, and disputed questions set at rest—for instance, the truth or incorrectness of the report, handed down to us, that “the terrace” which extends from the Abbot’s gateway to the present farm-house is composed of the beautiful carved fragments of the doors, windows, and arches of the mutilated buildings, thrown into this rampart to escape observation. The tombs of the Abbots under the high altar would then, with other curious subjects, be explored, and it would be known whether the Abbots who are buried there were men of large stature and noble deportment, as has been currently believed. We have evidence that the Abbey of Whalley was, during its existence, a school of learning. It was a hospital which relieved many poor people every day; it was a house of entertainment for almost all

travellers. The noble buildings were an ornament to the country, and employed many workmen in keeping them in repair ; but wealth and luxury gradually introduced loose and vicious habits ; their revenues were not employed according to the intent and designs of the donors, but it must not be concealed that one of the greatest causes of the overthrow was the extravagance of King Henry VIII., and the necessity he was under to replenish the coffers of his Exchequer. In the year 1535 an Act was passed suppressing 380 houses, by which a revenue of £32,000 per annum came to the Crown. The suppression of these houses caused great discontent. A rebellion broke out in Lincolnshire, which was soon put down, but six days after a much more formidable one broke out in Yorkshire, called the "Pilgrimage of Grace," which was not so easily or quickly quieted. But when it was appeased, and the King had by alliances secured himself from the dangers threatened by the Pope, he resolved to suppress the rest of the monasteries. In the parliament of 1539, an Act was passed by which *all* religious houses were suppressed, relinquished, and forfeited to

the King and his successors, and accordingly all did surrender excepting the abbots of Colchester, Glastonbury, Reading, and Whalley, who were therefore accused of high treason, tried and executed. The last of these, Paslew, was hung in the "Hole houses," on the rising eminence as you enter that field from the bridge crossing the Calder. He succeeded to his office in days of difficulty and danger, when the abbeyes were to receive the "knocke of a king," as it has been expressed, and sunk under the stroke. He possessed abilities and firmness that deserved a better fate, and would have been an aid to any cause where *firmness* would have been successful. The ruin of the Abbey was now accomplished, and the distribution of its possessions quickly followed. Braddyll and Assheton bought the estates and soon divided them. Thus fell the Abbey of Whalley, the Abbots of which for three hundred and forty years had maintained a style of splendour equal to that of many a powerful baron. He had his seneschal and under-seneschal (he had a court presided over by a coroner and bailiffs, in whom criminal jurisdiction was vested; he could screen his own

servants from whatever enormities they might commit, and could subject to his own vengeance, without any possibility of appeal, all trespassers on his privileges within the limits which the Charter assigned him); he had his page to attend upon him in the abbey, his palfrey-man to hold the reins of his horse on his journeys to visit his brother Abbots of Fountains, Bolton, Kirkstall, or Furness, and he appears to have travelled with a numerous retinue.\*

In drawing these notes to a close, I may say for my own part, that many a time on returning from pastoral visits, when long miles are shortened by gentle thoughts into furlongs, I have sometimes looked down from the pastures of Easterly upon the grassy rampart of the old Roman station at Portfield, upon the crumbling ruins of the Abbey, on the river's bank, and also upon the modern buildings, and I have pondered over the different changes in society, which the panorama below reminded me of. Ages differ from each other like individuals, in feelings, in

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\* The thumb ring belonging to Abbot Paslew, with the monogram "I.P." engraved upon it, still remains as a valuable curiosity in the possession of B. Pudsey Dawson, Esq.



habits, and in associations; at my feet lay exposed the old home of the Roman soldier, the barrack of the invincible 10th Legion, whose headquarters were at Ribchester; here were the rude virtues of the warrior and of victory. In the landscape below rose the tower of the Church, and the grey walls of the Abbey. Here we recognise the sanctified form of religion. The soldier disappears, and the more reverend form of the abbot and the monk come upon the scene. In *his* turn the "ecclesiastic" disappears, and an age of commerce and industry comes on, and the buildings of modern days testify to the blessings of common sense, of commercial employment, and of elegance. *All* these classes of men, and all these eras, are different; and it is well thus sometimes to consider the changes which have passed, and the generations which have preceded us; and from very few places could this be done more appropriately than from the situation which has been selected—the heights of Easterly.

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Handbook of Whalley.

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